THE

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SHEKEL





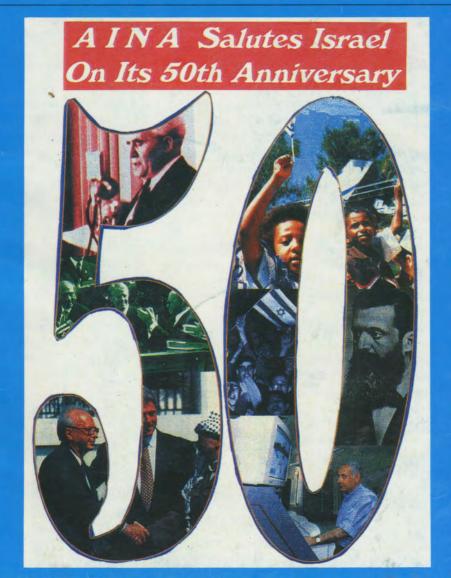
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OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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The President's Message by Moe Weinschel

Dear Member...

We are faced with an urgent need to bring in new members. Our Shekel magazine has been widely praised as a most remarkable



publication and we can credit Ed Schuman for garnering these accolades. He has done an outstanding job of research and editing, making The SHEKEL a topic of conversation and an item to look forward to every other month. We, the current members must make a stronger effort to attract more readers. AINA will provide you with back issues of The Shekel for distribution at your library, synagogue. clubs etc. and in addition, every member you sign up will gain you a numismatic gift and build up points for an end of year award for the top member recruiter. Your cooperation is of utmost importance and any ideas to further this campaign are welcome.

Our editor and treasurer have recently completed a tour to Spain, Portugal and vicinity. Along the way, they took notes and photos of items which can provide articles for the SHEKEL. The Tangier and Seville articles in this issue are the first and more will be in subsequent issues.

We will attend the ANA convention in Portland, Ore. Aug. 5 to 9. Look for us and say hello. These conventions are a great drawing card for collectors, dealers and Mints from all over the World. If you have not yet attended one, it is not to be missed. It is definitely fun for the whole family. Experienced collectors always try to attend, to meet with old and new friends in the hobby and generally enjoy themselves in addition to doing a little sightseeing.

This is a special note to our members who change addresses for travel or for seasonal reasons: The Post Office will hold your mail (only if you instruct them) for not more than 30 days. Our problem is with costly returns of mailed Shekel magazines. We get them back marked "NO FORWARDING INFO", or "FORWARDING EXPIRED", or, (something new) "TEMPORARILY AWAY". We pay \$1.35 for each return. SO! Please send us your change of address in a timely manner, so that we can avoid this needless expense. We have had to adopt a system of stopping the mailing until we get the correct address. THANK YOU FOR LISTENING!

Moe

Happy Jubilee, Israel By Edward Schuman

According to most scholars, the word "yovel" ("Jubilee") means "ram's horn," and is first mentioned in describing the shofar blasts coming from Mount Sinai that marked the revelation of the Ten Commandments. According to the midrash in Breshit Rabbah, the ram's horn blown at Mount Sinai was from the ram found by Abraham in the thicket, which served as a sacrifice instead of Isaac.

Abraham's ram is listed in the Mishnah, in Pirkei Avot as one of the ten things as being

created at twilight on the eve of Sabbath in the week that God created the world. And the jubilee year itself, as the Torah describes it, is also rightly seen as a return to creation, a moment of revelation, and

a foretaste of messianic light.

The Jubilee year is first and foremost a reminder – that no human, or human collective, owns the Land of Israel – "For the land may not be sold forever, for the land is Mine, for strangers and sojourners are you with Me" (Leviticus 25:23)... This reminder comes in the form of a liberation: "Pass the shofar throughout the land... and make the fiftieth year holy. Call out freedom in the land, for all its inhabitants, it is a jubilee year" (25-9-10)... "And you shall sanctify the 50th year by declaring liberty throughout the land..." (Leviticus 25:10)

The 50th Anniversary commemorative coin continues the tradition of coins released every 10th year which deal with national subjects such as: the menorah on the 10th year coin, Jerusalem on the 20th, the olive tree on the 30th and the Declaration of Independence on the

40th year coin.

The commemorative coin for the 50th Anniversary portrays the symbol of the sovereign State of Israel, the Israeli flag with the Star of David in its center. The blue and white flag, whose inspiration is taken from the ancient *tallit* (prayer shawl) worn daily, best expresses the importance of 50 years of Israeli statehood for every Jew and Israeli citizen. It symbolizes the goal for which so many fought, without losing sight of the heavy price each citizen paid for its realization. Furthermore, it expresses the joy felt when independence was finally attained and the pride in Israel's outstanding and continuing achievements.

Looking back at 50 years of statehood, the greatest achievement is that Israel exists. It started, in 1948, with a population of 600,000 Jews where 90% of its consumption was imported. Today 70% is produced and the rest is imported, simply out of curiosity. Israel has survived four wars and today is a country home to almost 6,000,000, the strongest democracy in the region. HAPPY JUBILEE, ISRAEL!



Tangier Jewish History by David Corcos



Editor's note: Your editor and treasurer recently returned from a tour to Spain, Portugal and Morocco. This area abounds with Jewish history. We were able to find sufficient material for several articles which will be published in the SHEKEL. Our Moroccan guide was quick to say that in his country all religions were honored and respected. But he also pointed out that at nightime, each religion returns to its own specific section of the town.

Tangier is a Moroccan town situated at the entrance of the Straits of Gibraltar, known in antiquity as Tingis. Tangier's site was inhabited by the Phoenicians and then by the Carthaginians. A number of historians believe that a Jewish community existed in Tingis, an opinion

corroborated by ceramic finds with menorah stamps.

Many Jewish refugees arrived after the expulsion from Spain. In 1541, when the town was ruled by the Portuguese, small sections of the Jewish communities of Azemmour and Safi settled there. The Inquisition, however, outlawed their presence and their stay was thus of brief duration. In 1661, when the Portuguese ceded Tangier to England, the English attracted Muslim and Jewish inhabitants from the neighboring areas. The Jewish community was composed of these new elements, in addition to Jews from the Netherlands.

In 1675 a serious controversy broke out between the Moroccanborn Jews and those of foreign origin; a herem ("ban") was issued against the latter by the rabbis to whom the community of Tangier

was subordinate.

In 1677 the Jews were expelled from the town, not returning until 1680. At that time, the principal adviser and interpreter to four successive governors was Jewish, and Samuel de Paz, a Jewish diplomat in the service of the English, who lived in Tangier, was entrusted with delicate missions by the governors of Tangier. The Jews carried on an extensive trade in the town. However, when the English abandoned the town (1684), this trade came to an end, and with the exception of a few craftsmen most Jews left.

Moses Maman of Meknis, the treasurer of the sultan, encouraged a number of important Jewish merchants to settle representatives in Tangier where they were exempted from certain taxes. A number of European consuls established their consulates in Tangier. They were followed by their Jewish interpreters who enjoyed certain privileges in that capacity. The majority of the community, however, lived in poverty. The Jewish community numbered over 2,000 in 1835. The

community, however, continued impoverished.

In commemoration of its escape during the French bombardment of Tangier in 1844, the community celebrated a Purim known as Purim de las bombas, since it did not suffer any losses. By 1856 the

situation of the 2,600 Jews in Tangier was still generally distressing, but a definite improvement occurred with the arrival of a new group of Jews. By 1867 the community had increased to 3,500 persons, and was headed by a learned rabbi. A wider and more prosperous middle class financed the establishment of the schools of the Alliance Israelite Universelle in 1864.

The Spanish influence left a decisive imprint on the community as Spanish was the language spoken by all. The Moroccan press, whose sole center was in Tangier, was controlled by dynamic Jewish elements. Other newspapers made their appearance after 1886. This press, which was published in English, Spanish, French, and Arabic, called for the Europeanization of Morocco and supported the "Junta" (the committee of the Jewish community). Jewish authors and poets, especially writing in the Spanish language, flourished in Tangier.

In 1923 Tangier was declared an international zone. There were then over 10,000 Jews living there. Many, however, had emigrated to South America or settled in Casablanca. In Tangier, the Jewish middle class founded hospitals and numerous welfare institutions. The Jewish intelligentsia brought about a revival of a distinctively Jewish culture.

Zionism was well represented in this revival.

During 1939-40 many Jews of Eastern European origin took refuge in Tangier, and the community made a great effort to assist them to settle. Approximately 12,000 Jews lived in the International Zone of Tangier in 1948, and by 1950 about 2,000 Spanish Moroccan Jews joined them, bringing their total to about 15,000 in 1951.

After Morocco gained independence in 1956, several Jewish personalities of Tangier attempted to preserve the community of about 17,000 persons. A powerful movement for emigration had, however, already been set in motion. Jews from Tangier helped build up a new

Jewish community in Madrid, while others settled in Geneva, Canada, or the United States. Only a few hundred emigrated to Israel.

After Tangier was annexed by Morocco, the number of Jews fell to about 4,000 in 1968. Before the annexation, the Jewish community had three representatives on the Tangier Legislative Council, the head of the rabbinical court being the officially recognized representative of the community. In the 1950s and 1960s the Alliance Israelite Universelle and the Ozar ha-Torah maintained schools in Tangier. A vocational school was supported by the Joint Distribution Committee. The community also had a rabbinical seminary and social welfare institutions. But only about 250 Jews remain in Tangier today.

In 1954, a one ounce pure gold coin made its appearance. The obverse bears the legend "FIRST BANKING CORPORATION, TANGIER" circling a portrait of Hercules. The reverse has the legend "ONE FINE OUNCE TROY (31.103) OF GOLD ASSAY 916.7" and the words "REFINED BY N.M. ROTHSCHILD & SONS." Many of these bullion coin issues were melted during the gold price boom and

are scarce. The illustrated coin is from your editor's collection.

Categories of Israel's Prestigious Commemoratives 40 years of Independence Coins – by Shmuel Aviezer

It started on Independence Day, celebrating the tenth anniversary of Israel in 1958. Together with the comprehensive plan to mount an extensive Exhibition bearing the motto "Conquest of the Desert", it was conceived that an issue of a commemorative coin on this occasion could serve many purposes.

- a) a symbol of the first decade of Israel;
- b) an emissary to the Jewish People in the Diaspora;
- c) a gracious souvenir for tourists;
- d) a source of income to cover expenses on the Exhibition.

After thorough discussions between the Tenth Anniversary Committee and the Bank of Israel, it was decided that an I.L. 5 denominated silver coin was to be produced. Its price to the public was fixed at a higher value than the face value as generally other countries do when issuing commemorative coins. The motif chosen to adorn the obverse was a stylized rendition of the menorah, as graphically drawn by Miriam Karoli, of Haifa.

The year after, it became natural to issue another commemorative coin on Independence Day. This time, the theme "Ingathering of the Exiles", illustrated the influx of Immigrants converging on Israel from the four corners of the world. The verse: "... thy children shall come again to their own border...... (Jeremiah 31:1 7) was depicted on the face of the coin, which displayed immigrants dancing in a circle.

With the now becoming customary procedure to issue a new commemorative coin on Independence Day, a pattern of choosing the subjects for this series of coins, as gradually weaved by the Public Committee for Planning of Banknotes and Coins, attached to the Bank of Israel, began to take shape.

In a survey of the coins issued along the forty years since the first one minted in 1958, six categories loomed high, while common to all there reigned the unequivocal principle: to avoid controversial issues.

The categories crystallized along the years for commemoration on Independence Day coins have emerged as follows:

- a) Anniversaries;
- b) National aspirations;
- c) National achievements;
- d) National Values and Symbols;
- e) Events;
- f) Personalities.

Listed next are the categorizations of the 41 coins issued on Independence Day since 1958:

6

A) Anniversaries

1) Bar-Mitzvah - 5721 (1961) 13th anniversary of Israel's independence.

2) "Israel Lives on" - 5726 (1966) Israel's 18th anniversary - "Hai".

3) "Jerusalem unified". - 5728 (1968)
Panorama of unified Jerusalem as seen on the 20th
Anniversary of Israel's Independence, aptly rendered on the obverse of the coin.

4) Mikveh Israel Centenary - 5730 (1970)

To commemorate the establishment of the first agricultural school in Eretz Yisrael.

5) Declaration of Independence - 5733 - (1973)

To mark the 25th Anniversary of the State, showing part of Israel's Declaration of Independence with the signatures of

the founding fathers of the State.

6) Israel Bonds - 5735 - (1975)
The coin celebrating the 27th anniversary of independence was the 25th Anniversary, dedicated to the enterprise of Israel Bonds and its efforts to recruit for Israel's development.

7) Strength through faith - 5736 - (1976)

"Koach to Israel" - which in Hebrew corresponds to

"strength" as well as "28" in numbers, commemorating the

28th Independence Day.

8) Brotherhood in Jerusalem, Capital of Israel - 5737 (1977)
Marking the tenth anniversary of united Jerusalem together with celebrating Israel's 29th Independence day.

9) Israel's 30th Anniversary – 5738 – (1978)
Dedicated to "unity of the people in its country".

10) Scientific Achievements - 5745 (1985)
Issued on the occasion of the 25th year of the "National Academy of Science".

11) United Jerusalem - 5747 - (1987)
20th anniversary of the reunification of Jerusalem.

12) Israel's 40th Anniversary - 5747 - (1988)

Depicting the ceremony when David Ben-Gurion declared Israel's independence on 14th May, 1948.

13) Jerusalem 3000 - 5756 (1996)

Celebrating three millennia of Jerusalem, City of David. "But Judah shall dwell for ever and Jerusalem from generation to generation" (Joel, 3:20).

14) Centennial of the First Zionist Congress - 5757 (1997) Convened by B.Z. Herzl in August 29, 1897.

15) Israel's 50th Anniversary - 5758 - (1998)
"it shall be a jubilee unto you ..." (Leviticus 25: 10)

B) National Aspirations

1) Ingathering of the exiles 5719 (1959) (see above) Marking the 11th anniversary of independence.

2) Negev development - 5722 - (1962)
"Israel shall blossom..." (Isaiah 27:6) - the motto of the 14th anniversary.

"Seafaring" - 5723 - (1963)
Illustration of ancient Israel's sea symbols on its 15th

anniversary.

4) "Shalom" - 5729 - (1969)
On the 21st anniversary, Israel demonstrates its insatiable pursuit for peace while remembering the soldiers who fell in its defense.

C) National Achievements

1) Science-based industries - 5731 - (1971) Honoring scientific and research institutes.

2) Aviation - 5732 - (1972)
On the occasion of two newly-produced civil aircraft: The "Arava" and the "Commander Jet".

3) Valor - 5743 (1983)
Paying respects to the Israeli Defense Forces.

4) Israel's Brotherhood - 5744 - (1984)
"You shall love your neighbor as yourself."

5) Art - 5746 (1986) Honoring arts in all aspects.

6) Archeology – 5750 (1990)
A tribute to the archeological activities in Israel and their valuable findings through the years.

Immigration - 5751 (1991)
Commemorating the mass-aliyah from the former Soviet

Union.

8) Justice - 5752 (1992)
Honoring the esteemed system of justice in Israel. "Execute ye judgment and righteousness" (Jeremiah 22:3).

9) Tourism - 5753 (1993)
In recognition of the concerted efforts to enhance tourism to Israel.

10) Environment - 5754 (1994)
In developing awareness for a better environment on the occasion of Israel's "year of environment".

11) Medicine - 5755 (1995)
Paying homage to the excellent medical achievements in Israel, in research, treatment and inventiveness.

D) National Values and Symbols

1) Menorah - 5718 (1958)
The first independence day commemorative coin (see above).

2) Revival - 5734 (1974)

The magnificent revival of the Hebrew Language, implicitly honoring Eliezer Ben Yehuda.

3) Mother and child - 5739 (1979)
In honoring the dignified role of the woman in the society.

4) People of the book - 5741 (1981)
Applauding Israeli People's keen inquisitiveness in books, including "the Book".

5) Promised Land - 5749 (1989)
"And I shall give thee a pleasant land..." (Jeremiah 3, 19).
This coin was awarded the coin of the year prize for the best graphic design, in the "World Coin" contest in 1989.

E) Events

- 1) Israel Museum, Jerusalem 5724 (1964)
 On the occasion of the inauguration of the Israel Museum in the center of Jerusalem, which houses collections of priceless Jewish treasures.
 - 2) The Knesset 5725 (1965)
 Honoring the opening of the Israeli parliament, the Knesset, in its permanent home on a hill in the heart of Jerusalem.

3) Port of Eilat - 5727 (1967)
To commemorate the tenth anniversary of the opening of the port on the Red Sea, at the southern part of Israel.

4) Shalom - 5740 (1980)
To commemorate the Israel-Egypt peace treaty, the first with an Arab country.

F) Personalities

1) Herzl's centenary - 5720 (1960)

Dr. B.Z. Herzl, the great Jew who founded modem political Zionism, and exerted unflinching efforts to bring Jews back to sovereignty in their land.

2) Baron Edmond de Rothschild - 5742 (1982)
Citing hundred years since the Baron's initial involvement in the intensive build-up of the agricultural settlements in Eretz Israel.

Note: Two other important personalities, David Ben-Gurion and Zeev Jabotinsky, have been commemorated in special issues.

The ALEPH BETH Page ... Dedicated to the Beginner

by Edward Janis

Q. I collect modern Israel coins and medals. I would like to start with ancient Jewish coins, but unlike the modern specimens, they are not beautiful and have no appeal to me. Why should I collect them? H.W., Los Angeles, CA

A. In the ancient field, Jewish coins cannot be considered as beautiful as earlier 4th century Greek or contemporary Roman coins. I once went to an Arthur Rubinstein piano concert. During a fourth or fifth curtain call, I heard a tear-eyed woman behind me shouting above her applause, "He's beautiful, he's beautiful." Let's face it. This master of the science and art of the keyboard could never be admired for the component parts of his face. I doubt if one would even call his hands beautiful. Ah, but his intrinsic rendition of a piece of music is truly flawless beauty!

Certainly the good workmanship of early Maccabean Dynasty which compresses five or six lines of a legend within a wreath all on a flan smaller than the nail of your index finger can be appreciated. But it is

far from beautiful.

The closest claim to a beautiful ancient Jewish coin would be a shekel of the Jewish War of 66-73 C.E. The true beauty of the coins of the Second Temple period are the ideas, desires, longings of a people whose whole existence was interwoven with a monistic

religion.

It is a the goals of Peace and Freedom, as expressed on the coinage of the Jewish War, that is beautiful – Jerusalem the Holy – Freedom of Zion – the Redemption of Zion. It is in the Bar Kochba coinage that not only are the symbols of temple objects, viz., musical instruments, ethrog and lulov, but the temple itelf, is expressing the desire to defeat the Roman repressors of the religion, and also the legends – "For the freedom of Jerusalem" and "Year One of the Redemption of Israel" – that rallied a distressed people to their national aspirations of religious freedom.

There are far greater masterpieces of art to be found in the numismatic world. However, the idea of one G-D, coupled with

religious freedom, is a beautiful idea.

These are truly beautiful Jewish coins.

The Centennial of "J'Accuse" by Joseph Sungolowsky

On January 13th, lovers of truth celebrated the centennial of Emile Zola's "J'Accuse", a plea in defense of Alfred Dreyfus accused of espionage in one of the most horrendous miscarriages of justice ever to occur in the history of mankind. This well orchestrated charge was the result of a ferocious anti-Semitic campaign that raged in France at

the end of the nineteenth century.

When Dreyfus was found guilty on December 22, 1894, sentenced to be dishonorably discharged in a public military ceremony and eventually deported to Devil's Island, public opinion accepted the verdict with equanimity and even satisfaction to see a spying case quickly expedited. Even the Jews of France who had become emancipated only a hundred years before did not bother to look into the nature of the charges brought against a coreligionist. The Jewish statesman Leon Blum writes in his memoirs of the affair that all the

Jews felt was that a "great misfortune had befallen Israel."

Truth did not begin to see the light until March 1896, when, in a historical turn of fate, lieutenant-colonel Georges Picquart was appointed chief of the Intelligence department of the French general staff. It is Picquart who discovered not only that Dreyfus had been sentenced on the basis of flimsy evidence contained in a "dossier" kept secret during the trial but that its centerpiece, the "bordereau" (a checklist of weapons found in the wastebasket of the German military attaché) was written by Walsin Esterhazy, an officer who was engaged in espionage in order to solve his financial problems. When Picquart informed the general staff of his discovery, he was told: "What does it matter to you that this Jew remains in Devil's Island for the rest of his life?" Whereupon a scandalized Picquart retorted: "I vow not to take this secret to my grave."

At the time of the Dreyfus trial, Zola was a renowned author who had completed his successful series of novels entitled *Les Rougon-Macquart*. Zola had never been particularly interested in Jews although, in these novels, he portrays them with some of the prejudices usually in fashion among novelists of 19th century European literature. In *L'Argent* (Money), he creates the character of Gundermann, modeled after Rothschild, who ruthlessly controls the Parisian stock exchange and counteracts the financial dealings of his rival, the anti-Semitic Saccard. Nevertheless, when the latter bitterly denounces world Jewry, Zola has one of his characters reply to him: "As for myself, Jews are like any other human beings. If they are different it is because they have been forced to become as "

different, it is because they have been forced to become so."

Zola was now entering a new phase of his literary creativity devoting himself to the social novel, as can be seen in *The Three Cities:* Lourdes, Rome, Paris. In the latter (1897) especially, he was representing the disintegration of moral values, the rampant

corruption, the political scandals and the anti-Semitic atmosphere that pervaded the capital. In fact, he was previewing the events that were

to erupt soon.

When the Dreyfus trial took place, Zola claimed to have been unaware of the facts of the case if not indifferent to it. Upon hearing a report about the discharge ceremony, he had merely expressed anger about the "ferociousness of crowds towards an individual no matter how guilty he may be." Two years later, when Bernard Lazare, the Jewish anarchist writer, publicly denounced the miscarriage of justice and tried to gain Zola's sympathy, he was unsuccessful. It was not until Picquart discovered the error that Zola joined the ranks of the militant "dreyfusards" and soon realized the magnitude of the existing anti-Semitism.

In a resounding article entitled "For the Jews" published in *Le Figaro* on May 16, 1896, Zola denounced the traditional charge of deicide leveled at the Jews, confinement to ghetto living and the "eighteen hundred-year old imbecile persecution" exerted against them. He then went on to assert Dreyfus's innocence in a series of subsequent articles and brochures. Henceforth, his rallying cry would

be: "Truth is on the march and nothing will stop it."

When Esterhazy seeking to clear his name was acquitted by a court martial on January 11, 1898, Zola understood that nothing more could be expected by further pursuing legal channels. Public opinion had to be addressed directly through the medium of the daily press. He therefore set out to write his famous *J'Accuse* in one day and two nights. Seeing her father write it, the novelist's daughter felt that he had become "France's conscience staying awake", and she wondered: "Is it an invisible specter that guides him and inspires him?" On January 13, it was published in *L'Aurore* which sold 200,000 copies in a few hours. The fate of the prisoner of Devil's Island had changed instantaneously.

Zola opened *J'Accuse*, a letter addressed to the president of the French Republic, with the charge that the court martial had just acquitted Esterhazy by "following orders from above", an action that represented a "supreme blow to any kind of justice or truth." Using the most powerful devices of rhetoric, he proceeded to give a very clear exposition of the facts of the Dreyfus case the way they were known at the time. He courageously denounced by name the highest military authorities who had done everything in their power to stifle every bit of truth. In so doing, he was willingly exposing himself to the charge of having slandered the government as well as the honor of the army. He concluded his letter with the laconic phrase "I am waiting."

Examining J'Accuse in retrospect, several critics felt that Zola let himself be carried away by his pen. It is true that he was considering the drama unfolding before him with the eyes of the writer. Surprisingly, however, his lucid intuition was leading him along an

unmistakable path. He thus joined the ranks of former French writers who had not failed to defend innocent people who became victims of political expediency and abuse. It is for this reason that J'Accuse

remains a powerful masterpiece of polemical journalism.

Many letters of congratulations addressed to Zola poured in immediately from various parts of the world. One of them read as follows: "Your letter made me cry. I am a Jewish woman. That says everything. I am proud to be Jewish, to be on the side of the persecuted, to be the scapegoat of unleashed passions." On August 20, 1900, the Jews of New York asked Abraham Blum, a French rabbi living in the U.S., to present Zola with a silver cup and a plaque as a token of their gratitude.

By publishing J'Accuse, Zola put the government in a quandary as it was trying at all costs to prevent the Dreyfus case from being reopened. Zola was put on trial solely on the charge of having slandered the government and the army. However, such an attempt failed miserably as the circumstances of the trial of 1894 could not possibly be excluded from the proceedings. Zola was sentenced to a year in prison which he avoided by escaping to London where he stayed for ten months. Dreyfus was brought back from Devil's Island, retried and sentenced once again, but with extenuating circumstances, a face-saving device engineered by the government. Several of Zola's friends distanced themselves from him. after, Dreyfus benefited from a general amnesty given to all those involved in the case. Zola, who sought total exoneration for Dreyfus, vigorously protested the amnesty and did not include it in the fictionalized episode of the case (presented as a blood libel) in his book Verite (Truth). At Zola's funeral, the writer Anatole France unforgettably characterized him as "a moment in the conscience of mankind."

"The Homage to Emile Zola" medal was issued in 1898. The obverse shows the bust of Zola in French Academy robe. The reverse bears the inscription " truth is on the march and nothing will stop it." Size: 58mm, struck in bronze, engraved by Alexandre Charpentier.



JOSEPH SUNGOLOWSKY is professor of French Literature and Jewish Studies at Queens College, City University of New York

Augsburg by Zvi Avneri

According to legend, the Jewish community in Augsburg, a city in Germany, originated in the Roman period. Documentary evidence of Jews living there dates from 1212. Records from the second half of the 13th century show a well-organized community, and mention the Judenhaus (1259), the synagogue and cemetery

(1276), the ritual bathhouse, and a "dancehouse"

for weddings (1290).

The illustration is the seal of the Jewish

community of Augsburg (1298).

The Jews were mainly occupied as vintners. cattle dealers, and moneylenders. The Augsburg municipal charter of 1276, determining the political and economic status of the Jewish residents, was adopted by several cities in south Germany. Regulation of the legal status of Augsburg Jewry was complicated by the rivalry between the Episcopal and municipal powers.

Until 1436, lawsuits between Christians and Jews were adjudicated before a mixed court of 12 Christians and 12 Jews. During the Black Death plagues (1348-49), many Jews were accused of well poisoning and massacred. The remainder expelled from the city. The emperor granted permission to the bishop and burghers to readmit them in 1350 and 1355, and the community subsequently recovered to some extent. Later, however, it became so impoverished by the extortions of the emperor that the burghers could no longer see any profit in tolerance towards the Jews.

In 1439 the community, then numbering about 300 families, was expelled. Thereafter the Jews were only permitted to visit Augsburg during the day on business. They were, however, granted the right of asylum in times of war.

An organized Jewish community was again established in Augsburg in 1803 when Jewish bankers settled there by agreement with the municipality in an endeavor to redress the city's fiscal deficit. In practice, anti-Jewish restrictions in Augsburg were eliminated in 1806, with the abrogation of the city's special status and its incorporation into Bavaria. However, the new Jewish civic status was not officially recognized until 1861.

The Augsburg Jewish population numbered 900 in 1938 when the magnificent synagogue, dedicated in 1912, was burned down by the Nazis. During World War II the community ceased to exist as the result of a series of deportations; that of April 3, 1942, numbering 128 persons, being the largest. In the immediate postwar period, a displaced persons (D.P) camp was established there to house Jews.

A Man Who Served Under Four Presidents by Naomi W. Cohen

Oscar Solomon Straus (1850-1926), was a diplomat, author, public servant, and jurist. He was the most respected Jewish personality of his time in American public life. Four presidents of the United States, Grover Cleveland, William McKinley, Theodore Roosevelt and William

H. Taft - appointed him to high office.

He was the youngest of Lazarus Straus' three sons, all of whom were born in Otterberg in the Rhenish Palatinate. After settling in Talbotton, Georgia in 1852, Lazarus brought his family over to join him in 1854. The family relocated to Columbus, Georgia in 1863 and then after the Civil War to New York City in 1865. In New York, Oscar was enrolled in the Columbia Grammar School and at the age of 17 entered Columbia University. By 1873, he had been graduated from the Columbia School of Law.

While his father and brothers were expanding their crockery store into a far-flung mercantile firm which today exists as Macy's Department Stores, he was drawn through his law practice into the circles of political reformers. He began the practice of law in the firm of Hudson and Straus, which afterwards became Sterne, Strauss and Thompson. The strain of a large practice in commercial and railway cases told upon Straus' health, and in January 1881, he retired from law and entered his father's firm.

He became a political advocate who worked for the election of Grover Cleveland in 1884. Straus was rewarded by the Democrats with an appointment to the post of minister plenipotentiary to the

Ottoman Empire..

On that mission during 1887 to 1889. Straus did excellent work while at Constantinople, especially in obtaining recognition of the American schools and colleges in the Turkish dominion. 'President McKinley appointed him to two subsequent missions to Turkey as minister, and he became ambassador to Turkey in 1909-10. Straus dealt with the problems of missionary rights, the protection of naturalized U.S. citizens, and the course of "dollar diplomacy." He used his strong influence with the Sultan of Turkey to help reconcile the Mohammedan inhabitants of the Sulu Archipelago in the Phillipines to the recognition of the sovereignity of the U.S.

Oscar Solomon Straus



In matters of foreign policy, Straus was usually the anti-imperialist and pacifist. He was active in the organized peace movement and labored continuously for the establishment of legal machinery for the

amicable settlement of international disputes.

During World War I and its aftermath, he championed the idea of a league of nations. In 1902, on the death of former President Harrison, President Theodore Roosevelt appointed Straus to succeed him as a member of the Permanent International Court of Arbitration at The Hague. This honor, being given to him, was in recognition of his diplomatic service and knowledge of international relations. His appointment was renewed four times.

In domestic affairs Straus has performed much valuable public service as a member of various commissions. He was appointed to investigate the New York public schools and to improve institutions for the mentally insane. He also stressed political reforms (e.g., direct primaries) as the best means to preserve the democratic system.

He was a Cleveland Democrat who broke with the party when it backed free silver. He stood for sound money, low tariffs, liberal immigration policies, and for civil service reform. He emphasized the interest of the public in the clashes between capital and labor and like Theodore Roosevelt, he advocated cooperation with business and the regulation of trusts when he served as Roosevelt's Secretary of Commerce and Labor in 1906-09. He was the first Jew to ever hold a

cabinet post.

In 1912 he followed Roosevelt into the Progressive Party, and ran as that party's candidate for governor of New York. Straus displayed a strong sense of responsibility toward the Jewish community. On numerous occasions he interceded with United States and foreign statesmen on behalf of the suffering Jews of Russia and Rumania. In 1906, together with men such as Jacob Schiff, Mayer Sulzberger, Cyrus Adler, and Louis Marshall, Strauss helped found the American Jewish Committee. As the oldest Jewish defense organization in the United States, it sort to prevent the infraction of the civil and religious rights of Jews in any part of the world.

Oscar Straus was opposed to political Zionism but he contributed to various projects for the physical rehabilitation of Palestine and he supported territorialist schemes for the settlement of persecuted Jews. Straus' devotion to his Jewish traditions was proven time and again. He was very much involved with the Hebrew Orphan Asylum in New York, the American Jewish Historical Society and the American Jewish Committee. As a founder and officer of the Baron de Hirsch Fund he also worked to ease the plight of the newly arrived immigrants to the

United States.

Straus, a Reform Jew, found ideological similarities between the missions of Judaism and Americanism. As the first president of the American Jewish Historical Society, and in his numerous writings,

particularily "The Origin of the Republican Form of Government in the United States of America (1887–1925)", he stressed the impact of Hebraic concepts upon American culture. He has written much for the magazines and has delivered lectures at Yale and Harvard Universities and spoken annually on international law before the United States Naval War College at Annapolis.

Oscar Straus thought of himself as a citizen of the world, and recognized that all men were subject to triumphs and shortcomings.

In an essay on American Judaism, he wrote:

I do not wish to be misunderstood as claiming any special merit for the Jews as American citizens which is not equally possessed by the Americans of other creeds. They have the good as well as the bad among them, the noble and the ignoble, the worthy and the unworthy. They have the qualities as well as the defects of their fellow citizens. In a word, they are not any less patriotic Americans because they are Jews, nor any less loyal Jews because they are primarily patriotic Americans. A Jew is neither a newcomer nor an alien in this country nor on this continent. His Americanism is as original and ancient as that of any race or people with the exception of the American Indian and other aborigines. He came in the caravels of Columbus and he knocked at the gates of New Amsterdam only thirty-five years after the Pilgrim Fathers stepped ashore on Plymouth Rock.

Oscar Solomon Straus will long be remembered as a man of unselfish dedication to freedom for all peoples, of all religions, and for his devotion to the cause of world peace.

The illustrated medal is No. 73 from the Medallic History of the Jews of America sculpted by Karen Worth. The medal depicts Straus at the right, and shows the vignettes of the four presidents under which he served.





Two Personalities on One Check By Y. Slutsky / G. Bohm

Bezalel Jaffe was born in Russia in 1868. He became a key figure in the Zionist movement in the area of his native Grodno. He was a member of Benei Moshe, established a modernized heder in his home town, and was an organizer of the "Grodno Courses" for training Hebrew teachers. In 1907 he went to Erez Israel and was appointed director of the Geulah company for land purchase. Under his leadership, this company was instrumental in extending the area of Tel Aviv and turning it into a city. He was one of the founders of Tel Aviv and a member of the town's first governing committee. Jaffe was also a member of the Va'ad Le'ummi during its early days.

After 1918 he was among the organizers of the yishuv's Provisional Committee and also served as president of the Jaffa-Tel Aviv

Jewish community. He died in 1925.

Ya'akov Meir, Sephardi chief rabbi of Erez Israel, was born in 1856 in Jerusalem, the son of a well-to-do merchant, Caleb Mercado. Meir studied Talmud under Menahem Bekhor Isaac and Kabbalah under Aaron Azriel. In 1882 he was sent to Bukhara, as the first emissary to visit that country and was instrumental in encouraging the immigration of Bukhara Jews to Erez Israel. In 1885, 1888, and 1900 he visited Tunisia and Algeria as an emissary. He was an executive of the Palestinian Sephardi community and its Rabbinical Court, and was active in Jerusalem communal affairs. He helped build several new neighborhoods including the Bukhar, Yemin Moshe and Ezrat Yisrael and set up emergency medical and water supply units when the city was stricken with a cholera epidemic and drought. Meir was one of the promoters of the revival of spoken Hebrew in Palestine. Under Turkish rule, he often interceded with the authorities on behalf of the Jewish community.

In 1906 he was a candidate for the chief rabbinate of Jerusalem, in succession to Elyashar, but his opponents, supported by the hakham bashi in Turkey, was vetoed by the Chief Rabbi of Constantinople who prevented his election because of his Zionist affiliations. In 1908 he was elected chief rabbi of Salonika, where he founded many educational and philanthropic institutions. He was elected chief rabbi of Jerusalem in 1911, but the Jews of Salonika prevented him from assuming the office. When in 1921 the chief rabbinate was established in Palestine, Meir was elected (together with Rabbi A. I. Kook) as

chief rabbi of Palestine with the title of rishon le-Zion.

He was decorated by the sultan of Turkey and by the Kings of Greece and England, and was awarded the French Legion of Honor. Meir even received decorations from Hussein, king of the Hejaz. He died in 1939.

The check, from the editor's collection, is signed by Bezalel Jaffe. It is dated 7 February 1907, payable to Le Grand Rabbi Jacob Meir

for the sum of Five Francs. It bears the unusual endorsement of the Rabbi on the reverse.







HIS EMINENCE JACOB MEIR, CHIEF RABBI OF THE SEPHARDIC COMMUNITY

Michael Lazar Biedermann by Frederick T. Hannemann

Michael Lazar Biedermann, communnal leader, Austrian financier and entrepreneur, was born in Pressburg, Austria on August 13, 1769. When he was fifteen years old he went to Vienna to become apprenticed to an engraver. In 1787 he gained a prize for modelling a figure in wax, and in 1789 a prize for engraving. Eleven years later, in 1798, he was entrusted with the engraving of the imperial seals.

Prior to 1792, he was known only as Michael Lazar. In that year, he received the required permission necessary for a Jew to live in

Vienna, and to adopt the name Biedermann.

Michael Lazar Biedermann became prominent in his field and in 1800 received permission to open a store for jewelry and antiques. He became so proficient in the jewelry trade that in 1830 the title of

"Jeweler to the Emperor of Austria" was bestowed upon him.

While visiting the fair at Leipsic, Biedermann became interested in the woolen trade and by the year 1802 commenced a business as a wool merchant. He introduced modern production methods and as in the jewelry business became eminently successful. In 1807, an English firm purchased wool from him at the Leipsic fair to the amount of \$300,000. Biedermann succeeded in transferring the wool trade center in the Hapsburg Empire from Budapest to Vienna, and through his energy, a wide field opened to Austrian agriculture and to the manufacture of woolen goods. As a result, he received a permit to trade as a wholesale merchant from the Austro-Hungarian government.

Biedermann founded one of the first banks in Austria, and in 1816 gave the emperor an interest-free loan of 300,000 florins to combat famine in Vienna. A share certificate of this bank is illustrated.

He took great interest in the welfare of the Jewish community of Vienna, of which he was their representative from 1806 until his death. He was instrumental in the foundation of a Jewish school in

1812 and in building the first synagogue (1826) in Vienna (*The Seitenstettengassetempel*). He encouraged Jewish welfare activities and built a hospital. In 1807 he instituted a fund for the sick and in 1839 a pension fund for officers of the Jewish community. An early advocate of moderate Reform, Biedermann was one of the leaders in the struggle for Jewish emancipation.

He died at Vienna on August 24, 1843.





Zalman David Levontin by Yehuda Slutsky

Zalman David Levontin, a pioneer of Jewish settlement and banking in Erez Israel, was born in Orsha, Belorussia in 1856. As the son of a Habad Hasidic family, Levontin received a religious education and was tutored privately in languages and secular studies. Afterwards he engaged in business and worked as a clerk in a commercial bank in

Kremenchug.

He was one of the first members of *Hovevei Zion* (Lovers of Zion) and established a settlers' association in his town and in Kharkov. The two associations sent him to Erez Israel to purchase lands, and after a short tour of the country Levontin convened a meeting of the representatives of the settlers' associations from Russia and Rumania, as well as local public leaders. This conference established the *Va'ad Halutzei Yesud ha-Ma'alah*, which decided to found a settlement by the name of Rishon le-Zion. The name, Richon le-Zion literally means First in Zion. In 1882, Levontin, with the assistance of his wealthy uncle, Zevi Levontin, purchased 3,340 dunams (835 acres) and founded Rishon le-Zion in Palestine. He was ably assisted by Hayyim Amzalak, then the British vice-council in Jaffa who paved the way in the negotiations with the Turkish officials. Levontine served as head of the settlers' first committee.

This was the first settlement established by pioneers from outside of Erez-Israel. In the first year of its existence, the settlement grew to 100 when Jewish pioneers, who had received some agricultural training from the Mikveh Israel school, joined the village. A particular difficulty was the lack of water as attempts to find water in shallow

wells had failed, and drinking water had to be hauled from Mikveh Israel in a camel drawn carriage. As a last resort, the settlers sent an emissary to enlist the aid of Jewish communities in Europe. Baron Edmond DeRothschild contributed Fr25,000 (francs) which was used to sink the first deep well.

But by 1883, a lack of funds forced Levontin to sell his land to the Baron who then took the colony under his hand and changed the crop from grain to viticulture.



Loading barrels of wine onto camels at the Rishon le-Zion cellar for export through the port of Jaffa, c. 1900

Levontin return to his family in Russia, where he served as branch bank manager in various towns in the Pale of Settlement. Levontin joined the Zionist Movement upon its establishment and, in 1901, was summoned by Theodor Herzl to become one of the directors of the Jewish Colonial Trust in London.

In 1903, he again went to Erez Israel to establish a bank under British auspices, to be known as the Anglo-Palestine Company. Under his directorship this bank became the central financial and credit institution in the new yishuv and engaged in banking activities with the Turkish authorities and the Arabs.

When World War I broke out, Levontin went to London and Paris to mobilize funds in order to overcome the economic crisis that had beset the yishuv. When he was about to return, Turkey joined the war against Britain and France, and Levontin remained in Alexandria, Egypt, where he opened a temporary branch of the Anglo-Palestine Company which extended aid to refugees and exiles from Palestine.

He participated in the negotiations with the British authorities leading to the establishment of the Zion Mule Corps, commanded by Joseph Trumpeldor. In the spring of 1918, Levontin returned to Palestine and continued his banking work. He served as a director of

the Anglo-Palestine Co until he retired in 1924.

He published his memoirs, *Le-Erez Avoteinu* (To the Land of our Fathers) vol. 1, 1884, revised edition, 1963; vol. 2, 1925; vol. 3, 1928), in which he advocated the employment of capitalist methods of agricultural settlement and criticized the settlement methods of the Zionist Organization, particularly those of the labor movement.

Zalman David Levontin was made an honorary citizen of Tel-Aviv

in 1936, where he died four years later in 1940.

Levontine's signature is prominently written on many early fiscal documents of the Anglo-Palestine Co. His was the first signature as representative of the Anglo-Palestine Co. on the first series of registered checks that circulated as money in Erez Israel during the First World War.



Noah's Ark on a Coin by David Hendin

While the coin types discussed here are not actually mentioned or suggested in the New Testament, they are relevant and interesting. The coins with Noah's Ark motifs struck in Apameia, Phrygia (modern Turkey) are unique in that this is the only known instance in the ancient world in which coins depict a story told in the Old Testament.

Apameia Kibotos was in the shadow of Mt. Ararat, also called the hill of Celaenae, where legend (and many archaeologists and historians) believe that Noah's Ark came to rest. These coins from the third century C.E., if nothing else, indicate that this theory has existed for

more than 1500 years.

It is probable that Noah's Ark is depicted as a chest because the Hebrew word teva can be translated as either "box" or "coffer." Teva also means "vessel," "boat," or "ark." In the Hebrew bible the word teva is used to describe Noah's ark as well as as the "basket" of bulrushes in which Miriam placed Moses. In the Septaugint, teva is translated into the Greek kibotos, which means "box" as well as "ark".

Perhaps it was because of its proximity to the legendary final resting place of the Ark that Apameia became known as the "city of the chest" in the ancient world. One of the town's main industries was the building of packing crates for shipping goods via the many trade routes that radiated from it in every direction.

The Noah's Ark coin depicts two actual scenes on the same coin. This is also apparently a unique situation on ancient coinage. These coins were struck under Septimius Severus, Macrinus and Philip Sr.



AE 35 mm. Macrinus, 217-218 C.E.

Obverse: Laureate bust r. wearing paludamentum and cuirass;

MOII- CACEOY MAKPEINOCCEBA.

Reverse: Chest or ark, inscribed N Ω E, with open lid, floating on waves; within it the upper parts of Noah and his wife, both draped, facing front with heads left. Upon the Ark stands a dove, with another dove flying toward the ark carrying an olive branch. on the ground. Left of the chest stand Noah and his wife facing left., each with their right hands raised. The woman wears a long chiton, peplos and veil. The man wears short chiton; in exergue AIIAME Ω N.

Seville's Jewish History by Hayim Beinart

Seville is a leading city of Andalusia, S.W. Spain. According to a tradition, the Jewish settlement in Seville was of very ancient date. It is related that Jews arrived there at the time of the destruction of the First Temple, and among the families were descendants of the House of David. There is no doubt that a Jewish settlement existed during the period of Visigothic rule in the peninsula. During the seventh century C.E. when the city was conquered by the Muslims in 712 they formed a Jewish guard for its defense. These soldiers settled in the city and its surroundings.

In the Muslim period Seville prospered and became an important cultural center. The Jews engaged in commerce and medicine and had a virtual monopoly on the profession of dyeing. Seville served as a refuge for Jews escaping from Cordoba after the Berber conquest in 1013. During the 11th century the Jewish population increased as a result of the anti-Jewish riots in Granada, as well as a large influx of Jews from North Africa seeking economic improvement. Under the Abbasid dynasty (1023-91) prominent Jews served in various capacities at court. The Golden Tower at Seville was used, as the

residence of those Jewish financiers of the Kings. Under Muslim rule the Jewish quarter was situated in the western part of the city, in the present parishes of Santa Magdalena and San Lorenzo, where the Cal and Cal Major streets ("Community Street") are still to be found. This was probably the old Jewish quarter (juderia vieja), which was then also the Moorish quarter. The al-Shawwar Gate, known as the Juderia Gate during the Middle Ages and later as the Meat Gate (Puerta de la Carne), was situated within the boundaries of the quarter. The other Jewish quarter extended from the Carmona Gate, through the San Esteban, Las Aguilas, and de Abades streets, to the Cathedral, the Oil Street, and the Alcazar to the city wall.

The gold Dobla coin, issued from 1158-1214, is struck in the type of the Arab dinars of the period. The obverse contains the Arabic legends, Cross and the ruler's name. The reverse contains additional Arabic inscriptions.

At the time of the expulsion of the Jews of Andalusia in 1483, the quarter was surrounded by a wall which ran as far as San Esteban. The inner wall had two gates. There were 23 synagogues in the quarter, including one erected by Samuel b. Meir ha-Levi Abulafia of

Toledo during the 14th century. The origin of such a large number is

unknown and perhaps included the yeshivot in this total.

In 1248 Seville was captured by the armies of Ferdinand III (1217-52). The Jews of the city prepared a key for him on which was engraved in Hebrew: "the King of Kings will open, the King of the land shall come." This key is preserved in the cathedral treasury. The Jewish quarter succeeded in obtaining the three mosques situated within its boundaries, which were converted into synagogues. In the distribution of properties which took place after the Christian conquest, and later during the reign of Alfonso X of Castile, many Jews obtained real estate in the form of houses, arable land, olive groves, and vineyards in the city and its outskirts. Those who received the properties were obliged to settle in Seville and a royal decree stipulated that owners of property in the city would not benefit from any rights unless they lived there permanently.

Immediately after its capture, the Christians succeeded in converting Seville into an international commercial center. Its trade extended to the ports of Spain, Portugal, and North Africa, and many Jews took part in this commerce. In 1254 Alfonso X inaugurated two annual fairs in Seville. The Jews who attended them or participated in them were granted freedom of trade and an exemption from taxes. In 1256 Alfonso nevertheless ordered each of the elders of the community, its leaders, and the Jews of Seville to pay 30 denarii to the head of the Church, a payment which had also been made by the Jews of Toledo. The Jews of the city also paid tithe and first-fruit taxes to the archbishop of Seville. The rights of the Jews of Seville stipulated, among other articles, that lawsuits between Jews and Christians should be brought before the judges of the town, with the exception of suits appertaining to tax farming. There were also community regulations against adultery and marital offenses. Despite this, there were Jewish women who lived in concubinage with Christians and enjoyed defined rights in the city. In Seville, Jewish women acted as mourners for Christians. In practice, the living conditions of the Jews of Seville did not differ from those of the other Jews of the kingdom, with the exception of rights granted to them on the strength of their residence in this border region.

During the course of the 14th century, the community succeeded in consolidating itself and in attaining a fair cultural and economic level. The Jews of the community took part in the lease of municipal taxes in the city and the region under its jurisdiction, as well as in economic activities promoted by the government. During the 14th century Jewish physicians were employed as municipal officials, a situation not found, for instance, in Toledo. The physicians of the city were members of the Ibn Zimra family; they also engaged in various

financial activities.

In 1378 the archdeacon of Ecija, Ferrant MartEnez, began anti-Jewish agitation in Seville. He called for the destruction of the 23 beautiful synagogues of the Jews and the closure of their quarter so that they would not come into contact with the Christians. The Jews of the town complained about the hatred which he fomented and the prohibitions which he issued against the residence of Jews in the archbishopric of Seville. In 1382, he was ordered to cease his activities, but he pursued his campaign. In 1390 Henry III ordered the archbishop of Seville to restore to the Jews the synagogues which had been confiscated. Activities such as these were frequent occurrences in Spain as in other countries, when young and fanatical clergymen acted arbitrarily and upon their own initiative against the Jews, and presenting the government and Church with their violence as a fait accompli.

On June 4, 1391, the anti-Jewish disorders which were later to sweep all the towns of the kingdoms of Castile and Aragon broke out in Seville. The rioters in Seville, including soldiers and sailors who went by boat from one place to another inciting the population, taught others from their experience. The community was almost totally destroyed and some of its members died as martyrs. A minority escaped, while others converted and left the Jewish fold. The synagogues were turned into churches and the churches acquired substantial real estate in the form of land, charitable trusts, shops, workshops, and houses which had formerly belonged to Jews and the community. The remaining Jews of Seville were unable to recover

from the persecutions of 1391.

On Jan. 1, 1483, the crown acceded to the demand of the Inquisition and an expulsion order was issued against all the Jews of Andalusia. A period of 30 days was given to the Jews to leave. The actual decree of expulsion is not extant, but much information is available on the procedure of its execution. When the general decree of expulsion of the Jews from Spain was issued in March 1492, Seville was a port of embarkation for the exiles, most of whom left for North

Africa.

The illustrated Double Excelente of Seville gold coin is undated but issued from 1476–1516. The obverse shows the facing heads of Isabella and Ferdinand with the royal shield on the reverse. The initial "S" between the two



figures signifies that the coin was issued at the Seville mint.

At the beginning of the 20th century, Jewish settlement in Seville began again. Most of the Jewish settlers came from North Africa. In addition to these families, there were also refugees from Germany who arrived there during the early 1930s. The several dozen Jews in Seville were joined in the 1960s by Jewish arrivals from Morocco and Algeria.

Theodore Roosevelt and the Russian Treaty by Lee M. Friedman

In April, 1832, President Andrew Jackson sent James Buchanan as United States Minister to Russia to negotiate a treaty of commerce and navigation. A treaty was finally negotiated and signed by representatives of the two governments, on December 18, 1832. In May it was ratified by both Russia and the United States.

Article 1 of the treaty provided that:

"There shall be between the territories of the high contracting parties a reciprocal liberty of commerce and navigation. The inhabitants of their respective states shall mutually have liberty to enter the ports, places and rivers of the territories of each party wherever foreign commerce is permitted. They shall be at liberty to sojourn and reside in all parts whatsoever of said territories, in order to attend to their affairs, and they shall enjoy, to that effect, the same security and protection as natives of the country wherein they reside."

As early as 1864 trouble arose under this treaty by Russia's refusal to recognize the right of an American Jew to enter Russia under an American passport. From that time on there was a repeated exchange of diplomatic correspondence between our State Department and the Russian Government over such constant discrimination against American Jewish citizens. After the cruel May Laws of 1881 had driven vast hordes of Russian Jews to the United States, where they soon became good citizens, the issue became increasingly acute. Russia raised both the issues of Jew and of expatriation. When Jewish citizens sought to visit relatives in Russia, or their business affairs necessitated their going to Russia, our State Department found itself constantly embarrassed by being unable to guarantee a citizen the rights to which he was entitled under our Constitution and laws.

Finally, in 1907, in recognition of this fact, Elihu Root, as Secretary of State, issued instructions to the Passport Division under which, in issuing a passport for Russia, the applicant was to be informed that: Jews, whether they were formerly Russian subjects or not, are not admitted to Russia unless they obtain special permission in advance from the Russian Government, and this department will not issue passports to former Russian subjects or to Jews who intend going to Russian territory, unless it has assurances that the Russian Government will consent to their admission.

In effect this was a confession that the United States found itself powerless to protect its citizens in the enjoyment of the rights and privileges which the Constitution guaranteed to them. By this acquiescence and by the adoption of these departmental regulations, our Government was proposing to allow a foreign power, with which it was in friendly relations, to force it to abandon its treaty rights.

As soon as this became publicly known, there was wide-spread and spontaneous indignation that the United States Government should officially recognize discrimination between its citizens on racial or religious grounds in issuing passports to which every citizen was equally entitled. To American Jews, whether they desired to go to Russia or not, this attitude of our Government was a serious menace because of its potentialities as a precedent. Their position was that this was not a Jewish question; it had become an American one.

For years unsuccessful agitation was carried on to stir the United States Government to take a firm stand and alter the situation. Our Department of State had from time to time attempted, by diplomatic negotiations, to induce Russia to change its attitude. Russia had been unyielding. In the meantime other governments, notably France and Germany, had succeeded in removing this discrimination against their

Jewish nationals.

By 1911 the agitation for abrogating the Russian treaty assumed national proportions. It was not confined to Jews. Public meetings were held in many of our more important cities. Newspapers throughout the country were almost unanimous in voicing a popular demand for government action. Both the Republican and Democratic party platforms as early as 1904 carried planks favoring abrogation of the treaty and these were repeated in their platforms in subsequent years. Many state legislatures passed resolutions calling upon the authorities at Washington for speedy and positive action. It was so insistent a demand from so many quarters that Congress could not but give heed. Finally, in December 1911, a resolution for the abrogation of the treaty, originally introduced by Representative William Sulzer of New York, was passed with hardly a dissent.

The American ambassador at St. Petersburg was instructed to serve formal notice on the Russian authorities that the treaty of 1832 would be abrogated on December 31, 1912, because it is "no longer responsive, in various respects, to the needs of the political and material relations of the two countries." With the approval of the President's action by both Houses of Congress this chapter of American Jewish history was brought to a close. It left the United States, however, without a treaty with Russia, and its Jewish citizens without a chance to visit Russia. It was years before this could be

righted.

The memoirs of Count Witte, who was the chief Russian minister at the Peace Conference at Portsmouth, New Hampshire, to negotiate the ending of the Russo-Japanese War, have revealed a little-known and interesting side light on an important incident in the history of the efforts made by our officials to handle this situation. It also shows the great personal interest which President Theodore Roosevelt manifested in the question.

When the Count was returning to Russia in 1905, after a brilliant

diplomatic career in Washington, the President wrote to him:

Oyster Bay, Sept. 10, 1905.

Dear Mr. Witte:

I beg you to accept the enclosed photograph, together with my

hearty greetings.

I thank you sincerely for His Majesty's message, which was transmitted to me, informing me of his noble-hearted intention henceforth to interpret the article about the most favoured nation in such a manner as to put America on an equal footing with the other Powers.

Please convey to His Majesty my sincere gratitude for this act.

In the course of our conversation, which took place last evening, I urged you to give your attention to the questions of issuing passports to respectable American Citizens of the Jewish faith. It seems to me that if that could be done, there would be eliminated the last cause of irritation between the two peoples, for the perpetuation of whose historical mutual friendship I should like to do everything in my power. You can always refuse to issue a passport to some American citizen, Jew or Gentile, if you are not quite certain that the issuance of the passport will not harm Russia. But if your Government found a way to permit respectable American citizens of the Jewish faith, whose intentions you do not distrust, to enter Russia, just as you permit it to respectable Americans of Christian faith, this would be, it seems to me, in every respect fortunate.

Assuring you again of my profound respect and renewing my felicitations to you and your country on the conclusion of peace,

I beg you to believe me,

Sincerely yours,

(signed) THEODORE ROOSEVELT.

Count Witte adds:

Before I left the United States, President Roosevelt handed me a letter with a request to transmit it to Emperor Nicholas. The missive began by referring to the gratitude His Majesty had previously expressed to the President for his assistance in bringing about the peace. Now, the author of the letter went on, he was asking a favor of his Majesty. The commercial treaty of 1832 between the United States and Russia, the President said, was interpreted by the Americans as providing for the free entrance of all United States citizens into Russian territory, it being understood that limitations of that right were to originate exclusively from the necessity on Russia's part to protect herself from harm, material and otherwise. As a matter of fact, however, the Russians seemed to interpret the treaty in a different spirit. In recent years, the President pointed out, it had become the practice of the Russian Government to discriminate against the American citizens on the basis of religion and refuse admittance to

Jews of American allegiance. To this discrimination, President Roosevelt emphatically asserted, Americans would never consent. Therefore, the letter concluded, to continue the friendly relations which had been inaugurated by my visit to the United States, it was necessary for the Russian Government to give up the reprehensible practice of excluding the American citizens of Jewish faith from Russia. This letter I transmitted to His Majesty and in due course it reached the Minister of the Interior. In my premiership a special commission was appointed to study the matter.

The commission after long deliberations recommended to give up the interpretation of the treaty clause which offended the Americans, but this recommendation led to no practical consequences. In the end the United States Government abrogated the treaty, and we lost the

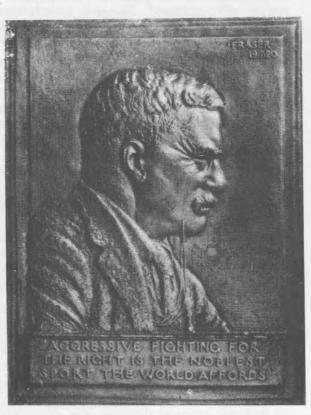
friendship of the American people.

Roosevelt's respect for Jewish valor was enhanced by the performance of 17 Jewish Rough Riders under his command during the Spanish American War. He had more personal contacts with Jews than any other previous president. He appointed Oscar Straus as the first Jew to his Cabinet, and his personal secretary, William Loeb was also Jewish. He also supported the Balfour Declaration granting the Jewish people a homeland.

Theodore Roosevelt
Plaque, issued in 1920
by James Earl Fraser.
12 7/8 X 10 inches
Bust facing right in
tweed suit, wearing
pince-nez glasses.

Inscription:

AGGRESSIVE FIGHTING FOR THE RIGHT IS THE NOBLEST SPORT THE WORLD AFFORDS.



The Madagascar Plan by Leni Yahil

Representatives of 31 countries met at Evian-les-Bains, on the shore of Lake Geneva in July 1938, to discuss the organization of resettlement and emigration of political refugees and those persecuted because of race or religion. The Leage of Nations' High Commissioner for Refugees participated at the conference, though representatives of the refugees themselves could not do so, since it was held at governmental level. They were, however, allowed to speak, and about 20 representatives appeared before a subcommittee which merely heard their case.

The conference restricted its efforts to the extension of help to refugees from Germany and Austria and issued a statement defining its aims as negotiations with the German government to improve exit procedures so as to ensure orderly emigration, and application to the governments of the countries of immigration regarding increasing

possibilities for permanent settlement.

The outcome of the deliberations disappointed Jews who had hoped that the persecuted could be saved in time. However, a few positive results were obtained. The U.S. government resumed the admission of refugees from Germany, Austria, and Czechoslovakia, which had ceased five years earlier, admitting the maximum immigration quota for each country. Australia, which had permitted few immigrants, agreed to receive 15,000 within the ensuing three years and some South American countries undertook to accept more settlers.

An attempt was made to reach an arrangement with the Nazi government, whereby refugees could take a small portion of their capital with them, but negotiations with Germany regarding orderly emigration and the transfer of part of the emigrants' property made little progress. This was not the first time a scheme was proposed.

The Madagascar Plan was a proposal for Jewish settlement. Like most of the Nazis' devices for treatment of the Jews, the Madagascar Plan had already been conceived by others. In 1885 Paul de Lagarde, the well-known German anti-Semitic nationalist, had advocated solving the Jewish question in the East, which he believed had to be colonized by Germany, by deporting the Jews of Poland, Russia, Rumania, and Austria. He preferred Madagascar, the French island colony on the east coast of Africa over Palestine.

In 1926 and 1927 Poland and Japan, respectively, investigated Madagascar as a possible solution to their problem of over-population but both dismissed the idea as not feasible. Ten years later, in 1937, a new Polish commission was sent to Madagascar to assess if Jews could be forced to settle there but it was obvious that the available area, with bearable climatic conditions, was very restricted and the danger of endemic tropical diseases was considered extreme. This point was specially stressed by the French governor-general of the island.

Nevertheless, the idea was taken up by the French foreign minister Georges Bonnet, who told Joachim Ribbentrop on Dec. 9, 1938, that in order to relieve France of 10,000 Jewish refugees, it would be mandatory to ship them elsewhere. According to Ribbentrop, "They

were actually thinking of Madagascar for this."

Even before the November Kristallnacht, on March 5, 1938, when the Nazis were still considering mass emigration, Adolf Eichmann was commissioned to assemble material to provide Reinhardt Heydrich with "a solution of foreign policy as it had been negotiated between Poland and France," i.e., the Madagascar Plan. Thus this project was by no means new when it was again taken up after the fall of France in the summer of 1940.

Eichmann prepared a detailed official report on the island and its "colonization" possibilities based on information gathered from the French Colonial Office. An evacuation plan calling for 4,000,000 Jews to be shipped to Madagascar over a period of four years was added. The plan was to be financed by a special bank managing confiscated Jewish property and by contributions of the rest of world Jewry.

Details of the plan leaked out and was published in Italy in July. The American Jewish Committee was alarmed enough to commission a special investigation of the conditions prevailing on Madagascar in order to prove that Jews, like other Europeans, could not be settled

there. The subsequent report was published in May 1941.

At that time the Nazis were already preparing a completely different "Final Solution." In August 1940, when the Madagascar Plan was officially endorsed it was probably meant to camouflage the true intentions by means of a smoke screen. Only when the extermination program was well advanced and the secret of the true Final Solution known at the Wannsee Conference, was the Madagascar Plan officially shelved (Feb. 10, 1942) and substituted by "evacuation to the East."



The illustration is a Bank of Madagascar Fr 1000 banknote issued under the Vichy administration of the colony.

Not So Current Jewish Currency by Alan H. Burghauser, M.D.

BAR KOCHBA

THEN: (132 CE):

Imagine – It's the year 132. The Temple in Jerusalem was destroyed by the Roman oppressors more than 60 years ago. Although life goes on in the foothills of Judea, there is a rumor that the Roman General Hadrian is going to rebuild Jerusalem as a Roman City. It is to be called Aelia Capitolina, after Aelius Hadrianus. Hadrian sort to deprive Jews of their rights in Jerusalem and to obliterate the Jewish character of the Holy City. Circumcision and other Jewish rituals are now forbidden, upon penalty of death. The name Aelia Capitolina was to be used on all offical edicts and to build up a large foreign population there, a sanctuary was to be erected in honor of Jupitor on the Temple Mount. Statues of pagan deities began appearing. All Jews were threatened with death if they entered the city.

A new revolt is arising – lead by Simon Bar Kochba. Our great Rabbi Akiva even hints that this dynamic military leader maybe the Messiah. Our revolt is going "underground." Pockets of resistance are now arising around Jerusalem, in the Judean hills and near the Dead Sea. There is a large group of rebels holding up in the Caves near Oumran. The anxiety is ever-present but so is the fervor of

recapturing Jerusalem and rebuilding the Holy Temple.

To purchase a small sack of flower and some grapes, you give a merchant a small silver "zuz." The coin in not perfectly round, in fact it is quite crude in appearance. It was struck in haste, by fellow rebels in the hills. They used old Roman Coins as the blanks and over struck Jewish designs and mottoes on the coins. "For the Freedom of Jerusalem" and "For the Redemption of Zion" are written in ancient Hebrew script, thus evoking the past days of splendor of the Temple of Solomon and encouraging our revolt to recapture those days. There are pictures of vessels and instruments used in the Temple Service appearing on our new coins.

O that we could be back in Jerusalem to practice our own religion! Interestingly, the portraits of the Roman emperors and deities are usually not completely obliterated by the workers in our crude mints. A faint portrait of Hadrian in the background with the freshly minted picture of a Lulav & Etrog pressed right over it. What a propaganda tool! This will certainly encourage others to rebel as well! Not only will this small, crude coin buy me a week's food, it will show the world that we are here today and prepared to recapture our holy

land.



Two thousand years later, "The Revolt" is difficult to comprehend. Did it even exist? Was there really a great leader named Simon Bar Kochba, who led out people in a brave revolt against the mighty Romans?

There sure was such a man. His name "Shimon" appears on many coins of these times. From the various bronze coins, small silver

zuzim and large silver "Selaim" we see proof of our past.

Today, 2000 years later, you can hold one of these coins in your hand. Read the ancient inscription "For the Redemption of Zion." Smirk at the nose of Hadrian poking out from the picture of the Temple Facade. Touch the smoothed silver edges of this ancient artifact and see and feel, in your minds-eye, the fervor of your ancestors' rebellion against the mighty oppressors.

The Melandra Castle Coin by M. Avi-Yonah



Finds of ancient Jewish coins outside the Middle East are very rare; some of them indeed gave rise to the most fantastic stories. This could happen because most of them lack a credible context. The coin which forms the subject of this article is an exception as it was found in the course of archaeological excavation and within a well-dated building.

In 1905, the Manchester Branch of the Classical Association in England undertook the excavation of Melandra Castle. The report of this excavation, by R. S. Conway, was published in its Annual Report for 1906. Melandra Castle is situated about eight miles southeast of

Manchester and was one of the forts guarding Watling Street.

On p. 97 of the Report are listed the coins found on the site, ranging from Roman Emperors Galba (A.D. 68) to Magnus Maximus (A.D. 388). Coin no. 9 is a bronze coin with no other details as regards to weight or dimensions. The coin, which was strange in a Roman-British context, was submitted to B. V. Head, the Keeper of Coins & Medals at the British Museum. He reported the coin is almost certainly Jewish as it has on one side a cup as on later Jewish coins. The letter babove seems to be the initial letter of the name of Simon Bar-Cochba. In this case date of the coin would be A D. 132-135.

Although the coin was not well preserved and is reproduced only by a line drawing, one glance at it shows that it had nothing to do with Bar Kochba but rather the coins of the First Jewish War. The problem is which coin? The position of the letter shin above the cup would suggest a bronze 1/8 denomination of the year four. However, the elongated stem of the cup might suggest one of the minute coins. We can assume, however, that the smallness of such a coin would be noticed by the report. There remains therefore only a variant of the bronzes of small denomination as all these have a shin (from the date: shnat 'arba') above the chalice, although no published specimen shows this letter in exactly the position indicated here. The pearly rim of the chalice and the knob below the cup also support this identification, as does the rounded shape of the shin.

How did such an apparently worthless coin arrive in Britain in Roman times? Obviously it was carried by a soldier as a souvenir of the time when he served in the war against the Jews. While we do not know of any legions of the Judean war which were later transferred to Britain, individual soldiers, and especially centurions, were constantly shifted to and fro. We know of one such officer who served in Britain, Germany and Asia Minor and finished his days in Jerusalem; the converse might be equally true. Melandra Castle was probably garrisoned by native auxiliaries; their commander usually a Roman centurion of one of the legions which fought against Jerusalem, and who carried this little bronze coin with him to distant Britain.

Tarnow, A City in Poland by N.M. Gelber/ S. Krackowski

Tarnow is located about 45 miles east of Cracow. Jewish merchants in Tarnow are mentioned in several sources of the 15th century. The growth of the community and development of its institutions in the 1630s was based on grants of privileges successively endorsed by the

magnates who owned Tarnow as their private domain.

Its first privilege dating from 1581 exempts Tarnow Jewry from the municipal jurisdiction, entitles Jews to engage in trade in their own buildings and shops, and to distill and deal in alcoholic liquor. They were to pay taxes direct to the magnate, and might own a cemetery near the city. The municipality was responsible for securing the synagogue and cemetery from attack. This grant met with strong opposition from the townsmen, but to no avail.

The ravages of the Swedish invasion in 1655 and a fire which broke out in 1663 caused much suffering to the community. As a result of the decrease of population and general economic deterioration, the Christians reached an agreement with the Jews in May 1670 to settle matters in dispute including the question of importation of goods purchased outside the city bounds at the fairs. The agreement allocated to the Jewish community between 25% and 30% of the total tax paid by the townspeople. It prohibited the community from allowing newcomers to settle in Tarnow. excepting religious functionaries. It also assured Jews of a water supply from the city wells.



REMAINS OF THE BIMAH OF THE OLD TARNOW SYNAGOGUE BUILT IN 1582

The Christian guilds on their part reached an understanding with the Jewish artisans. These agreements helped to mitigate the tensions existing between the Jewish and Christian populace. The same year (1670) the city overlord ratified the former privileges granted to the Jewish community; they were endorsed in 1676 and again in 1684.

There were four conflagrations in Tarnow in the first half of the 18th century. During the first, in 1711, all 23 buildings in the Jewish street and goods in the Jewish owned shops were destroyed, and the community was exempted from the poll tax for four years to alleviate its plight. The lord of Tarnow was subsequently persuaded to allow Jews to reside and construct buildings outside their designated area.

Jewish guilds were established in 1740 which reached an agreement with their Christian counterparts on payment of special dues. The Tarnow community belonged to the Land of Lesser Poland (Kracow-Sandomierz) in the framework of the Council of the Four Lands. The census of 1765 records 900 Jews in Tarnow and 1,425 living in the

villages within its communal jurisdiction.

Tarnow's annexation to Austria after the first partition of Poland in 1772 created new political conditions and weakened the authority of the manorial lord. In 1788 a Jewish school with secular educational trends was established in Tarnow, which continued until 1806. In 1833 the community asked the governor of Galicia for permission to widen the Jewish street and allow Jews to reside on the market square. Their request was strongly opposed by the municipal council which countered by suggesting the establishment of a foermliche Judenstadt, the setting up of an official Jewish quarter outside the city where the Jews were to move. No specific instructions followed, and Jews began to move beyond the old quarter shortly afterward, despite resistance from the citizens.

Blood libels were leveled against Jews in Tarnow in 1829 and 1844, but the accused were later released. A Jewish hospital was founded in 1842 and by the 1890s the Baron de Hirsch foundation established a

school in Tarnow which continued in existence until 1914.

The majority of the Tarnow community were Hasidim, but in the 19th century the influence of the Enlightenment (Haskalah), made itself felt in the city. Zionism spread among the youth and a number of maskilim in the 1890s, and a society of Ahavat Zion was founded in Tarnow in 1891 with the object of emigrating to Erez Israel and founding a Galician settlement there.

In 1921, of the 593 Jewish-owned workshops and light industrial plants in Tarnow, 320 employed hired labor and 261 were owneroperated. The total of Jewish hired workers was 830 (555 males, 227 females, 48 minors). The majority of enterprises were garment-manufacturing, mainly hats.

Economic conditions deteriorated for the Jewish sector after Poland regained its independence in 1919, and the community was eventually forced to provide social assistance. The income of the community in 1928 was 271,890 zlotys and the expenditure 396,264 zlotys. The Polish authorities intervened in communal affairs; elective offices were abolished and commissars appointed who administered communal matters for over six years.

Before the outbreak of World War II there were over 25,000 Jews in Tarnow. The German army entered on Sept. 8, 1939, and terrorization of the Jewish population began. In May 1940 leading Jewish personalities were deported to Auschwitz; they were among the first Jewish victims of that camp. In March 1941 a decree proclaiming the establishment of a ghetto was issued. At the beginning of June 1942 Jews from all surrounding smaller places were concentrated

there. A few days later, on June 11-13, 1942, about 12,000 Jews from Tarnow were deported to the Belzec death camp and exterminated there. After that deportation the ghetto was divided into two parts: Ghetto A, which became a forced-labor camp; and Ghetto B, a

family camp, where many died from hunger.

On Sept. 10, 1942 the second deportation took place and another 8,000 Jews found their death in Belzec. On Nov. 15, during the third deportation, about 3,000 Jews died. The last deportation took place on Sept. 2, 1943, when 5,000 Jews were sent to Auschwitz and another 3,000 to the Plaszow concentration camp. Almost all of them perished. Over 500 Jews who tried to hide were shot and another 700 were shot on the way to the Szebnia camp. Only 300 Jews were left in Tarnow in a newly forced-labor camp (Saeuberungskommando), but in December 1943 they were transferred to the Plaszow concentration camp, where almost all of them were murdered.

After the war over 700 Jews settled in Tarnow but soon left the city due to the anti-Semitic attitude of the local Polish population.

As far as can be determined, there is no knowledge of any money from the City of Tarnow or the Tarnow Ghetto. What has surfaced is an unissued Pramienshein which can be translated as a piece of paper, note or chit attesting to a prize or bonus of various food stuff evidently earned by a ghetto resident for work.

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There are organizations of former Jewish residents of Tarnow which are active in Israel, the United States, France, and Canada.

Penance For An Ancient Tragedy by Helen Davis

The ancient city of York is an unlikely site for Jewish martyrdom. It is the very quintessence of Englishness, a bastion of those qualities of decency, fair play and understated, easygoing tolerance for which the English are renowned. It takes a considerable feat of imagination to conjure up a very different York, where mobs rampaged through the streets baying for Jewish blood while smoke, flames and cries of terror rose from the castle keep.

It is 800 years since Shabbat Hagadol, the Great Sabbath that precedes Passover, when the small Jewish community of York came under attack from a mob led by minor nobles who were deeply in debt to Jewish moneylenders. The mob murdered the widow and children of a prominent Jew and then set fire to the Jewish quarter. The rest of the community fled to the "safety" of York Castle, where they barricaded themselves in the wooden tower built by William the Conqueror as the castle's main stronghold.

As the mob besieged the tower, the Jews took the decision to kill themselves and their children. Led by the poet and scholar Rabbi Yomtob de Joigne, the Jews set fire to their possessions, and most of

the community then proceeded to commit suicide.

On the Sabbath morning, the few survivors were persuaded by promises of mercy to open the gates of the tower. They were slaughtered on the spot, completing the destruction of the entire community of some 150 souls.





The triumphant mob then marched to York Minster, where documents relating to financial dealings were deposited. Forcing the cathedral authorities to hand over papers concerning debts to the Jewish moneylenders, they burnt the "evidence" in the middle of the nave.

The tragedy came as a terrible blow to the Jewish community of England, as well as to other communities throughout Europe. York was an important center of learning – three of its scholars are quoted in the Tosaphot, the Franco-German rabbinical commentary.

Two powerful elegies to the York martyrs - written by Menachem Ben Jacon of Worms and Joseph of Chartres - became incorporated into the liturgy of Tisha B'Av, the first inclusion of this kind since the

destruction of the Temple.

It was to be 800 long years, however, before Jews would have the satisfaction and solace of hearing words of painful Christian contrition such as those spoken by the Dean of York, the Rev. John Southgate. Southgate spoke of Christians and Jews meeting together "in tearful recollection of March 1190, whose events we face in truth, penitence and forgiveness."

In fact, British Jews learned almost as much from the commemoration at York, organized primarily by B'nai B'rith and the Council of Christians and Jews, as did British Christians. One Jewish historian, Rabbi Jonathan Rornain, suggests that British Jews have traditionally shied away from events like the massacre at York out of a sense of unease. It is one thing, he said, for an enemy of the Jews to be a Roman, quite another for the enemy to be fellow Englishmen, descendants of whom are known to be alive today. This runs counter to the prevailing image of England as a land of tolerance where Jews can be at ease.

Certainly, the Jews of medieval York would have rubbed their eyes in utter astonishment to see clergymen, nuns and Christian schoolchildren attending Sabbath services at Clifford's Tower, the great stone stronghold that replaced the wooden keep where the Jews met their doom. Their ears would scarce have believed the words of reconciliation and mutual respect spoken by leaders of both faiths.

For the Jews of medieval England, life under the Angevin kings was a hazardous business, indeed. There were up to 6,000 Jews living in England in the middle of the 12th century, their ancestors having arrived in the wake of the victorious William the Conqueror a century earlier. They settled in the major towns of London, York, Oxford, Winchester, Lincoln and Canterbury, where, denied access to trades, commerce or the professions, most became moneylenders.

Since it was illegal for Christians to engage in usury, the Jews played a vital role in England's expanding economy. Even as it carried on its relentless, hate-filled propaganda against the Jews, the church turned to Jewish financiers for the building of the great abbeys – including York Minster. Loans were even raised on the security of

holy relics.

The Crown, however, mounted an operation so extensive that it can only be described as usury by proxy. Like church leaders, the monarch was unable to lend or borrow money, but as England desperately needed capital to finance a program of great expansion, it

turned a blind eye to the money lending activities of the Jews. Indeed, an office in Westminster Hall – now part of Britain's houses of Parliament – was known as the Exchequer of the Jews, and from there, the Crown ran a network recorded every transaction by any Jew anywhere in the realm.

In this way, the king knew exactly how much interest the Jews were earning - and how much could be legally confiscated whenever the need arose. Nonetheless, Jewish communities began to thrive, and

individual Jews amassed great fortunes.

By the mid-1100s, however, the Jews found themselves trapped in a vortex of regal, clerical and popular anti-Semitism that was to lead to disaster. The Jewish century of tragedy began in 1144 when the Jews of Norwich were accused – for the first time anywhere – of murdering a Christian child in order to use his blood for their Passover bread. A convert from Judaism, Theobald of Cambridge, alleged that a congress of Jews in Spain picked out by lot the town where the ritual murder was to take place each year, and in 1144, the lot fell on Norwich. The idea of ritual murder captured the imagination of the Christians, who erected elaborate shrines over the graves of the sanctified "child victims." The Jews found themselves cast in the role of scapegoats for unsolved child murders in many parts of the country.

In Bury St. Edmunds on Palm Sunday 1190, for example, 60 of the town's Jews were massacred and the survivors driven out of town to avenge the death of a child called Robert. Into this charged atmosphere was injected a fresh element of peril, In 1181, the Third Crusade was launched by the English king, Richard the Lionhearted,

and anti-Semitism came to a furious boil.

A deputation of Jewish leaders attempted to attend Richard's coronation in 1189 but were refused entry. They were attacked by the crowd, which then went on to torch London's Jewish quarter and kill those of its inhabitants who had not already fled to safety in the Tower of London.

The same fate befell the Jews of Norwich, with one chronicler recording that "many of those who were hastening to go to Jerusalem determined first to rise against the Jews." Then came the turn of the Jews of York.

The Jews were never to recover from this succession of blows combined with the Crown's determination to milk them of every possible ounce of gold or silver. In addition, the Jews faced a church inspired business boycott and the emergence of the first Christian bankers – the Knights Templar of Jerusalem.

By the late 13th century, Jews not only had to wear badges officially designating them as Serfs of the Royal Chamber; they also had to pay taxes to the authorities whenever they married, divorced, changed their addresses, employed non-Jews, carried out business

transactions, went to law or died.

King Edward I, "Hammer of the Celts," dealt the final blow. Chronically short of funds to finance his military campaigns, Edward raided the Jewish coffers until they ran dry. He then passed a law banning usury, and groups of Jews were arrested throughout the country. One record of the time says 300 were hanged and their property given to the Crown. Still more were hanged for "coin clipping."

By 1290, with the Jewish community of England reduced to some 2,500 souls, the final blow was struck: Edward expelled the entire community, seized what was left of their assets and collected all unpaid debts for himself. Bearing their Torah scrolls, the Jews of London headed for the coast by foot. A few wealthy families hired a ship and set sail down the Thames, only to run aground on a sand bank. The captain encouraged the passengers to abandon the vessel, then leaped back on board, leaving the Jews to drown in the rising tide while he and his crew divided up their belongings.

It should be noted that the villainous captain and his crew were hanged for their crime. The expulsion of the Jews, on royal orders,

was to be carried out calmly and under royal guard.

For almost 400 years after the expulsion, England was, for all intents and purposes, judenrein, although it is certain that a handful of Marranos and a few Jews continued to live in London (and perhaps served as models for Shakespeare's Shylock).

By the mid-17th century, pogroms in Eastern Europe were pushing Jews westward and causing alarm among Jews in Holland and other European centers. They feared their own precarious position would be jeopardized by the sudden influx of large numbers of impoverished

refugees.

The distinguished Amsterdam scholar Manasseh ben Israel turned his eyes to Britain as possible haven for his fellow Jews, and, in 1655, he traveled to London to convince the new Puritan government of Oliver Cromwell, an opponent of the monarchy, to allow Jews to settle in his country once again.

In true British style, Cromwell appointed a committee that eventually decided there was no law, after all, that prevented Jews from coming to Britain. The expulsion order of King Edward I in 1290 had been an act of royal prerogative affecting only those concerned at the time.



Manasseh ben Israel, expecting a formal government edict permitting the return of Jews, on terms to be laid down by the government, returned to Amsterdam bitterly disappointed. In fact, he had won a victory greater than he had dared hope for.

As British historian Paul Johnson points out in his book A History of the Jews, the "characteristic English muddle" of Cromwell's committee disguised an unwillingness to define the status of Jewish newcomers that would, in turn, have raised anti-Semitic hackles and condemned the Jews to second-class citizenship. By doing nothing, the government simply allowed Jews to enter the country and become full citizens.

In 1656, there arrived in London from Amsterdam "a scroll of the Law of fine parchment, with its binder and mantle of yellow velvet," and, in the same year, the Jews of London leased a building for their

first synagogue.

Not long afterward, the Privy Council of King Charles II declared in writing that Jews could "promise themselves the effects of the same favor as formerly they have had, so long as they demean themselves peaceably and quietly, with due obedience to His Majesty's laws and without scandal to his government." It is a contract that both parties have, by and large, honored and one that has undoubtedly been of great mutual benefit.

The story ends happily for English Jewry, but the ghosts of the past accusations of ritual murder and blood libel - have survived and

continue to haunt Jews today.

Jacques Weiner, a Belguim Jewish artist, developed the medallic technic of perspective, where all the planes converge at the horizon—the railroad track that comes to a point in the distance, which captivated most of Europe in the middle of the last century. For his subjects, he chose Europe's beloved cathedrals, whose interior views lent themselves so well to his perspective. There were 41 different medals in the series. including the Synagogue in Cologne medal.

His cathedral medals bear the exterior view on one side, the interior view on the reverse. The obverse has a raised building; the reverse is slightly concave. Weiner's York Cathedral medal, the site of the Jewish Martyrdom of March, 1190, is pictured on the opening

page of this article.

The medal of Menasseh ben Israel, (1604-1657) a Marrano by birth, is a cast bronze plaque engraved by F.J. Kormis for Samuel Friedenberg's "Great Jewish Portraits in Metal" series at the Jewish Museum in New York. The plaque measures 5 1/8" X 4 15/16".



BULLETIN

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INS OF LONG ISLAND - Congratulations to Jean Pollackov on becoming the new president of INSLI. The study topic at the April meeting was Passover. As with most clubs, the call went out to all members that in order to survive and move forward, attendance and participation is a must.

INS AND ICC OF LOS ANGELES - The long-awaited AINA slide program entitled "Trade Coins of Israel" finally arrived and was shown at the March meeting. This program, although dated, is a comprehensive coverage of Israel's trade coinage up to the time of the program's release. Accolades were given to those who were able to get through the driving el nino' rains and related traffic jams and flooded streets to attend the meeting. The speaker at the April meeting was member and noted sculptor and medallist Alex Shagin. His topic, "Jewish Subjects in Medallic Culture" had a fantastic array of "sculpted" pieces to compliment the presentation. Fortunately I was able to attend this excellent program and, along with everyone in attendance, enjoyed every word and every exhibit.

INS OF MICHIGAN - Member Jack Schwartz was the speaker at the April meeting. Jack, who will be an exhibitor at the major Arthur Szyk Show to be held at the Spertus Museum in Chicago from August 16, 1998 to February 28, 1999, spoke about the material he will have in the exhibit as well as other highlights of the upcoming Show, said to be the largest held in many years.

INS OF NEW YORK - Exhibit topics at the April meeting were: the letter "P"; topic - lily; calendar items - Nisan Yom HaShoa and Iyar Israel Independence Day. For the May meeting, the letter "Q"; topic - Temple; calendar - Iyar Lag B'Omer, Iyar Yom Yerushalayim and Sivan Shavuot. As always, the challenge of bringing one numismatic item in each category is extended to those attending the meetings.

MAZEL TOV! When Judith Kaplan Eisenstein was growing up in New York over 80 years ago, there was no equivalent to Bar Mitzvah for girls. So her father, Rabbi Mordecai Kaplan, the founder of the Reconstructionist movement and the father of four daughters, decided to change all that. Judith studied Hebrew, the Torah and the Siddur, and in 1922, when she was 12, became the first Bat Mitzvah in Jewish history. The ceremony was held at the Society for the Advancement of Judaism on 86th Street in New York City. But it would be another 20 years until girls were permitted to read directly from the Torah.

REDEEMING A CAPTIVE TORAH: During WWII in Czechoslovakia, the Nazis confiscated large numbers of books, ritual objects and Torah scrolls which they planned to exhibit in a "museum of a defunct civilization." Following the war, more than 1500 Torahs were rescued from a Prague warehouse and sent to the Czech Memorial Scrolls Centre at the Westminster Synagogue in London. The Centre houses the scrolls and permanently lends them to communities and synagogues all over the world, where they are repaired, recovered, and used as living symbols of those who perished.

MOMENTS IN THOUGHT: There is a four-word formula for success that applies equally well to organizations as well as individuals -- "make yourself more useful" . . .

COMMENTS FROM DJS: We are now entering the summer months. As you know, many clubs (most are on the east coast) do not meet at this time. Hope all had a great vacation. And me? I get to attend my first grandchild's graduation from high school and later, a family reunion. Be well, be happy.

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